/108 cont./

115 156 554 [598] Victoriano likes to parade his outward standing of higher culture openly. He possesses soap, a toothbrush, a small brush for grooming his eyebrows, and perfume. He uses all these toilet articles very frequently. He is not afraid of the jealousy of his Calderun fellow-villagers; he always carries his machete /see the glossary, p. 249/ with him in order to defend himself. He wants to marry a "white" woman outside of Calderas (cf. also "The Course of a Day" /see p. 133 /).

124 286 ●386 /109/ In the work an attempt was made as a matter of principle to observe all the activities of the Paez ourselves; when this was not feasible, two different informants were questioned if possible. Two examples will show, however, that errors can creep in, even with the most careful work: I had the dyeing process for the black-dyed fabrics explained to me by the interpreter Marcos, according to whom they are first boiled with certain leaves, and then all of this is placed in black humus earth for two days. When the same question was put to Victoriano, he stated that the black coloring occurs if the fabric is placed in black humus earth for two days. At my suggestion that the fabric first had to be boiled with leaves, he delightedly agreed with me. When called to account as to why he had not told me that, he replied: "Well, you did not ask me about that; you only wanted to know how the material becomes black!"

124 423 One cannot speak sufficiently often and again and again in different ways about the same subject, for to the Paez the necessity or the meaning of explanations for things self-evident to them is usually incomprehensible. Thus in the case described there was as little ill-intent or even mere carelessness as in the following case: In roaming over boundary lines, I inquired as to which fields were private property and which were community property. We came to the general conclusion that the lowlands were community property and the mountain slopes the private property of the man or family who had first cleared the land. I asked Victoriano several times as to whether there were any pieces of land that at present had no owner. He stated emphatically that all the land had been disposed of and there was no longer any ownerless land.

/161 cont./
286 show the same design, but rather one that results from the cross-
531 ing of the twisted warp threads.

g) Dyeing

● 386 The Paez feel that black is the most beautiful color.
824 Hence almost all the home-woven garments of the men and
[822] women are dyed black, and only rarely does one see articles of
clothing in the yellowish-white natural color of sheep wool.
[462] Dyeing is women's work and is done with certain plants, which,
however, dye only the animal material used in weaving, but
[294] not that from plants. This peculiarity of the dyes is utilized
by the Paez to make patterns in their clothing by weaving into
the sheep-wool fabrics a few cotton warp threads, which, in
the subsequent dyeing, retain their original color.

Every woman is in a position to dye her home-woven fabrics black. To do this the pieces of fabric are boiled in a pot for about two hours, along with the leaves of the šal tree or the zóte tree (according to Hernandez, 1946, p. 944, with the leaves of a Phyllanthus) and then buried for two days and two nights with these leaves in a pit in black, rich humus earth (ašáktič). Then they are taken out again, washed thoroughly, and allowed to dry. The black dye is now lightfast and waterproof. The cotton ornamental stripes in the women's clothing, which are not affected by this dyeing process, are either natural
[283] in color, red, or green. They are bought by the women in the desired color, since cotton is not spun by the Paez.

386 The threads of different colors used to make the coca bags
824 and the women's belts were originally all dyed by the Paez
177 women with vegetable dyes. Today this is done only in part,
[439] for anyone who has the money buys aniline dyes at the market in Inzá or Belalcázar; they are more popular because of their stronger coloring and greater luminosity. Similarly, the cotton purchased in thread already dyed is more popular for making women's belts, since it is brighter or more brilliant.

/162/

386 824 The following colors are produced with vegetable dyes: red (mbe; also the color designation for pink, ocher, brown) with the roots of a plant called béwoetse. (According to Hernandez, this is the Rubiaceae Relbunium hypocarpium.) The wool threads are boiled with these roots for about an hour and they are then put in the sun. For blue coloring (séin; light blue = séin-séin) the threads are boiled with the leaves of the indigo tree for an hour; for green coloring (oálye séin; oálye = species of bird with green feathers, thus literally "oálye blue"), with the leaves of the tamp tree; and for yellow coloring (skítc), with the leaves of the múzec tree. The results of the dyeing are not always uniform. There are always deviations in the color. With a little experience, however, one can differentiate them from the purchased chemical dyes.

h) Pottery

323 The art of pottery is very little developed among the Paez and is essentially limited to larger or smaller, crudely fashioned, spherical-shaped pots (mítc) with a lip slightly curved outward. In use they are not hung up, but placed between the three hearthstones for cooking. Smaller, shallower bowls serve for roasting [531] the coca leaves. There are no vessels with handles. There is no ornamentation of any kind, neither painting, nor incising, nor [415 531 824] finger imprints. For drinking chicha or for fetching water only gourd calabashes (tóka) are used, which are exactly as unadorned and purely functional as the ceramic vessels.

323 463 The making of pots is a specialist's work. In Calderas there are three potters, two of whom are women. Only one of them, however, Santos Kiskue, works to keep a supply, whereas the other two make pots only on order. Santos Kiskue is about 40 years old and has a wife and four living children; four others [437] are dead. He has a horse, but no cow and no sheep. The latter he can do without, since he barters his pots chiefly for wool.

The technique of pottery among the Paez is a spiral coil technique. Since the shapes are very simple, a special

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

302 extracted from the seeds of *Bixa orellana*, which they applied [324] by means of a cylinder of clay (*kaanda*) on which certain designs were carved. Specimens of such cylinders are often found in graves.

291 Children are very scantily clothed. The boys go about naked 515 until they reach their twelfth year, and the little girls wear only a short *atš-tul*. The clothing of the male and female adults seems to be worn as long as it lasts. As is the case with all Indians living at high altitudes, the Paez are not especially fond of bathing, and cleanliness is not a cardinal virtue with them. [513] In retiring for the night, they simply wrap their garments tighter around them, the children using old rags in lieu of blankets.

●386 The ornamentation of the *tilia*, or sash, with several brilliant [182] colors and the desire of giving a uniform hue to the darker clothing of the women, gave origin to the art of dyeing, which very likely is to-day in its decline. The dyes were derived chiefly from plants. Black was obtained from *šal*, an arborescent *Phyllanthus* that has a semi-domesticated appearance and forms characteristic thickets around inhabited places, like Vitoncó; the same color is also contained in the young pods of the *huarango* (*Cæsalpinia tinctoria*), a spiny tree often seen near the houses and extensively used at the present time for dyeing wool. The roots of *tuk-ućtse*, a Rubiacea (*Relbunium hypocarpium* Hemsl.) akin to the madder, produce a scarlet color. Different kinds of blue dyes were extracted from the fruit of the jagua (*kii*, probably *Genipa* sp.) and from an *Indigofera*. [177] Many other tinctorial plants very likely escaped my observation and are gradually passing out of use on account of the introduction of foreign fabrics.

DWELLINGS

342 The Paeces have permanent houses in their thirty-four villages and temporary abodes on their corn plantations. These latter are merely small huts, the walls of which are more or less elaborate according to the altitude, being made tighter near the upper limit of culture. They represent the primitive type of

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

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pús — strong (in flavor)

lal — *Phyllanthus* sp., a small euphorbiaceous tree, the leaves of which give a black dye [386] [824]

satsâm — iron

sek — sun — Cat.: *itaki, taki: sek* also signifies dry season, and heat of the sun

limb (T), *dsa* (H) — young, half-grown maize, just before tasseling

limbe — puma — Cat.: *li*

listen — heap

listen + âpta (Cat.) — to be heaped — *op* = all

llal — a passion flower the fruits of which are edible

sonâ — *Stylanthes guianensis*, a plant

sâ (T), *sâ-uâ* (H) — sister-in-law — Cat.: *ne-sôu*

sus-tô — belly — Cat.: *to-ti*

lâm-pu (H) — navel — Cat.: *lamb*

llô-pando (H) — broom

ltu-hôfi (H), *tkâfχ* (H) — hole

lull (H), *tsevi* (T) — *Ullucus tuberosus*, a plant with edible tubers

tâ, tâ — mountain — Cat.: *atlâ*

ta-âla — mountain group, mountain range (*serrania*)

tâmbuî (H), *tîblm* (T) — occiput

thuχ — strap

tet — calabash used as a plate or cup

tîtî, tîtî-iat (H) — wall

topât — blow-gun—Cat.: *rito-pât*; Span.: *bodoquera* [411]

tôpi-tôpia — clean, free of obstruction

tsalfχ (H) — upper-arm

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

tlukŭ	louse, a very large variety called *carinyano* by the Spanish natives — Cast.: *etí-guati*
tsui (T), *úkua-pits* (H)	husband — Cast.: *nemi*
tsutl	woman's breast — Cast.: *kiki*
tukuė-tsė	*Relbunium hypocarpium*, a plant the roots of which give a red dye
tulŭ (H)	plantain — Cast.: *tolŏ*; see also *plán*
tulŭ + kak	baked plantain
tulŭ + kats	plantain peel
tulŭ + kuiya	boiled plantain
tulŭ + its	ripe plantain
ting-ua (H), *ti-ue* (T)	ear — Cast.: *tégnue*
ting-ua + kafs-iaka (H)	ear-ache
ting-ua + vits (H)	ear-lobe
ting-uė-ieki	earring
tie-kafχ (T)	vent hole
tipa	spider
títa (H)	first
úaka	crab
úala	large, high, tall — Cast.: *gula*
uán-dziúns (H)	fishhook
uáse-kua (H), *guáse-ke* (T)	daughter, girl
uats-te *uatl-ta*	tired
uá-tsa	necklace
uéll	parroquet
uense	agouti (*Dasyprocta* sp.) Span. *cutacusa*
uentl	fish — Cast.: *gneundi*
uentl + patsi	a large, iguana-like lizard
uès (H), *guás* (T)	earthworm — Cast: *gues*
uès + kuė	thread
uė-ue-niė (H)	voice, word
uéχa	wind — Cast.: *pneuma!*

7:Hernández de Alba E-5,1 (no date) 1948 SC15 Paez SC15
Moguex

with the right hand over the naked thigh. Two strands are similarly twisted together until the desired thickness is obtained. 283

Gourds.—Gourds are still widely used. They are picked when ripe, cleaned out, and dried. With small openings, they serve as containers for beverages and powdered lime. Some are made into bowls and others are cut up to make spoons. Today these objects are undecorated, but formerly in Timaná they were painted with a resin varnish very similar to that used in Pasto. (See p. 930.) Before the Spanish domination, gourds were also used as frames over which were stretched the prepared skin of the heads of their enemies killed in war. 415 824 [314] [721]

Metallurgy.—The metallurgy of these Indians was the same as that practiced throughout most of Colombia. The metals were gold, copper, and an alloy of the two (tumbaga). It is recorded that the Indians "worked gold," but the processes are not described. Specimens found recently in the territory, however, show molding, casting, and hammering. Metal objects included nose ornaments, parrot-shaped breastplates, necklaces with small animal figures, and some anthropomorphic idols. Gold occurs in this territory, particularly on the upper Páez or the Suin River. 325 [301] [532] [135]

Ceramics.—These tribes made and still make coiled pottery. Modern vessel forms include large jars for storing beverages and poorly shaped, crudely decorated containers for preparing and serving food. There is no individual specialization in this task, women making pots for their own family and not for trade. 323

Stone and wooden artifacts.—The native Indians made stone axes of a simple design, but stonework disappeared during the time of colonization, when the Indians could obtain manufactured iron weapons and utensils such as machetes, axes, hoes, shovels, etc. The manufacture of wooden objects—weaving, cooking, and farming implements and weapons—was furthered by the use of metal tools, and now is well developed, as exemplified by the trapiche (cane mill), a true machine made of wood. 324 182 199 322 249 199

Weaving.—Weaving, little practiced before the Conquest, developed with the post-Contact need for wearing more clothes and with the introduction of sheep, whose wool was used in addition to cotton. Weaving was and is exclusively the work of women (pl. 186). They prepare fine, uniform yarn with a common spindle, which they handle as they walk along the road (pl. 187, *top*). The loom is vertical, made of two horizontal rods fastened to two uprights. The warp runs vertically with a continuous thread. The horizontal weft is pressed down with a wooden sword. They also weave hemp bands on the loom. Woolen blankets are woven in natural colors, but some sashes have bright colors made of imported wool or of home-dyed wool. For red, they use one of the Rubiaceae (*Relbunium hypocarpium*), and for 286 [177] [462] [386]

7:Hernández de Alba E-5/(no date) 1948 SC15 Paez SC15
Moguez

286 [386] blue, the fruit of the jagua palm (kii), probably *Genipa* sp. A woven fabric is made black by burying it for several days with clay and branches of a *Phyllanthus* which they call "sal."

[531] They make woolen bags by hand, using a kind of crochet technique without needles, and decorate them with rectangular and rhomboid figures. Some bags are made of hemp (fique), in which case the stitches are larger and the article has greater elasticity.

411 **Weapons.**—For weapons, the *Páez* used large, thick lances of black [824] [171] or chonta palm, 20 to 25 palms or more long, clubs or macanas, stones thrown with slings, large rocks rolled down from heights, spear throwers like those used by the *Chibcha*, and shields of jaguar, puma, or [197] bear skin. The *Páez* quickly adopted iron arms from the Spaniards, and in the last wars of the Conquest they used steel swords and knives. [172] In a recently discovered grave were copper bells, a golden breastplate, shield bars of tumbaga, a Spanish dagger, and a curved knife of the Arabian or north African type used by the conquistadors.

[223] Today the *Páez* use the club or macana, ordinary guns, machetes, knives, and, for killing birds, the blowgun.

354 **Fire making.**—Fires are generally made today with flint and steel, [372] but some Indians use modern matches. For both heating and cook- [177] ing, the fire is made on the ground in the main house, surrounded by stones which help support the pots. It is covered at night, and almost never goes out.

354 824 [388] Illumination is provided not only by the fire but by candles made of wax from the wax palm and from seeds of a wild laurel. The latter are cooked and pressed in a bag so that the wax drips into a half calabash or pot to form a semispherical lump. It is melted to make candles with cotton wicks. The *Páez* use these themselves and also sell them, for they are superior to candles made of animal tallow. A cruder means of lighting consists of transfixing a large number of "higuerilla" seeds on a long, thin bamboo splinter. When the splinter is laid horizontally and lighted, the first seed burns strongly, after which the flame passes from seed to seed, lasting some 15 minutes and throwing a fair light a few feet around.

COMMERCE

438 439 Each week a market is held in the municipio or in some of the small native villages (pls. 190, 191). The Indians sell vegetables, tortillas, eggs, chickens, and laurel wax, and buy salt, brown sugar, and espe- [435] cially lime (mambe) to be chewed with coca. Each product has a price in Colombian money, whether by quantity or weight. The unit [804] of weight is called an "egg," and more or less equals the weight of a [273] chicken egg. After his few customary transactions, paid for either in cash or in terms, in which the future coffee crop is mortgaged to the